

DISCONTENT

"MOTHER OF PROGRESS"

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HOME, WASH., WEDNESDAY, APRIL 17, 1901.

WHOLE NO. 137.

FREE COMMERCIALISM VS. FREE COMMUNISM.

Part 10.

Let us go back to the beginning of the explanation of Free Communism in No. 5 of Mr. Holmes' series of contributions. He says:

"Let us follow the processes of a newly-organized society as we believe they will develop under free conditions. The state being abolished, production, distribution and exchange will be carried on at labor cost, resulting in the cessation of rent, interest and profit."

In other words, wages alone will remain and so everyone will get the full product of his labor. Mark you, all this without communism. This is certainly a fine tribute to commercialism from its avowed enemy. And I am not straining a point in assuming that Free Commercialism itself is entitled to the compliment, for Mr. Holmes presupposes "free conditions."

But my antagonist still further sings the glories of Free Commercialism as follows: "Production will increase to an enormous extent," "price falls," "products become plentiful and cheap." These are very good things, but let the reader notice that there is not a particle of communism so far.

Then a mere pinch of communism is introduced in the following words:

"Such forms of wealth as processes of transportation, communication, exchange, art collections, etc., will be held in common."

This is very little communism, and the least harmful kind, and yet why should it be resorted to so long as men are getting full returns for their enormously productive labor?

But Mr. Holmes thinks that Free Commercialism, not satisfied with abolishing the fear of want, will lead to still more communism, as follows:

"As all incentive to own private property has disappeared, goods will be held more and more in common."

Mind you, Free Communism does not abolish poverty, but Free Commercialism has disappeared the honor. The latter also establishes Free Communism! How is that for the argument of a Free Communist?

Now that Mr. Holmes has built his castle in the air tied by a Free-Commercialism thread, he proceeds to show what it would accomplish that Free Commercialism would not be able to effect. Jails and bookkeeping would be abolished, as if Free Commercialism would not in great part do this. Sordidness and avarice would give way, as if Free Communism would find these things to exist to any great extent when it makes its debut in a society of plenty in which none can get anything but wages for labor performed in satisfying the desires of others.

Mr. Holmes claims that love will have full scope and mankind will find their highest gratification in doing good works, but it is hard to decide whether he claims this condition to be Free Com-

munist or the result of Free Communism.

The sum of Mr. Holmes' claims for Free Communism seems to be that it will perpetuate all the conceded good consequences of Free Commercialism and add three other desirable conditions, namely, the absence of jails, bookkeeping and avarice. To say the least, the added benefits are insignificant compared to the advantages that he admits would follow Free Commercialism, especially when one realizes how small would be the remnant of jails, bookkeeping and avarice finally existing under Free Commercialism. And what is more, the sum of the advantages over the disadvantages of holding property in common remains for him to estimate and prove.

Mr. Holmes asks if I accept his definition and explanation as a basis of future argument. Why, of course, if these are his beliefs we will reason about them. And yet I would not like to be debarred from reasoning about his future statements of his beliefs. Neither do I object to his announcing a change in some of his statements if he perceives the inconsistencies that I have pointed out. Also, he cannot expect me to do any more than guess at the meaning he wishes to convey by his definition which contains the unknown quantity "communitistic." Also, I accept Mr. Holmes' incoherent resume of what Free Communism is as being no less fairly representative of the philosophy of his school than the statement of any other Free Communist would be.

Now that I have handled without gloves the definitions that Mr. Holmes seemed to think I was so afraid of, it is Mr. Holmes' turn to permit debate on the merits of our several beliefs, and it might not be out of place to ask him to answer my original five questions. Also what criticism has he to make about the workings of a free-jury system? And what has he to say about the many thrusts that I have given his doctrines in the course of this tedious discussion over definitions?

EDGAR D. BRINKERHOFF.

321 Sussex Street, Harrison, N. J.

REFORMS AND REFORMERS.

The following is a letter just received, after several months' delay in transit, and it is offered for publication even at this late date to assure the author that it was not intentionally delayed or purposely ignored:

J. A. Gillie, San Francisco, Calif.—Dear Sir and Brother: I have just received from John A. Lant, 1073 Fifth Avenue, Brooklyn, N. Y., a little booklet named "Our Fraternity," in which I have read the "Objects of the Mutual Aid Cooperative Association" carefully, for the purpose of giving Mr. Lant my opinion for his guidance. So, for this purpose, I will talk to you.

In this, "The Principle Objects of the M. A. C. A.," that "this is a living, re-

alistic, as well as an ideal, movement, for the purpose of uniting all earnest reformers (Now, my dear sir, for over 60 years I have read and heard of reformers and reforms, but I have never seen any of the reforms carried out) who desire to free themselves and others from the galling chains of SOCIAL and INDUSTRIAL SLAVERY. Now, what do you mean by social and industrial slavery? Please describe the conditions, so that I can distinguish them from a free person. I assert, again and again, that there cannot be any such thing. Slavery is UNIVERSAL, and there has never been any other condition since history was written. The late Senator J. J. Ingalls, in 1898, in some letters to the St. Louis Globe-Democrat, said that at the time of Caesar, 2,0000 plutocrats practically owned the Roman empire, and more than 300,000 heads of families were mendicants, supported by donations from the public treasury. The same struggle has continued through the middle ages and the nineteenth century. There is "no remedy prescribed today that has not been administered to innumerable patients before, no experiment in finance and political economy proposed that has not been repeatedly tried, with no result but individual disaster and national ruin."

Every reader of history and observer of events must know that the above is true. The trouble with the world is that the leaders are all blind, and have never tried to understand what liberty means or what constitutes slavery?

Mr. Ingalls in these same letters said: "The man whose daily bread for himself and his family depends upon wages which an employer may give or withhold at pleasure is not free. The alternative between starvation and submission to a schedule is slavery."

The publisher of the Railway Trainman's Journal, in the issue of October 5, said:

"The actual fact in the science of governments is that no despot or plutocracy ever needs any more than the double power of controlling the TAX fund and the money supply."

That alone has always been sufficient to crush the laboring masses into slavery—poverty and hard work—that being the substance of every form of slavery and servitude.

Now, as you plainly tell Mr. Wheeler elsewhere (in "Our Fraternity, No. 5,) that you consider governments the true cause of all evil, why do you fool your time and efforts away in the vain hope of improving ANYBODY'S condition under government? Why not learn and realize what is the wrong action in governments that makes slaves of all the people, and then give your whole life and efforts to make the government conform to liberty and righteousness? Socialists, Anarchists, and all other would-be reformers get on the wrong side of the whole subject, and so all their efforts are wasted, just as the usurers desire to have them, for the usurers are the owners of the earth everywhere, and they will spend a

billion of gold before they will let any country become free.

The constitution of the United States declares that "CONGRESS (ONLY) shall have the power to coin—make—money and regulate the value thereof. THIS MEANS LIBERTY. It would make taxation needless and debts impossible, and the whole object and duty of all who desire to see freedom should be to compel congress to fulfill this first, and almost only, duty of all governments. All other hope of reform is just idle waste of time and effort. Working people, and all reformers, must learn what Thomas Paine said, over 100 years ago, that "while society is always a blessing, government, at its best, is but a necessary evil, at its worst, an intolerable one." When the working people unite and compel congress to make ALL money, and pay its own expenses, government will soon become almost needless, and society will do its own business.

I inclose my written demands which I have sent out 1,600 of to all parts of the country for 20 years past. They are the first demands ever offered to the world that mean liberty, pure, true and simple.

In all ages the use of somebody's debts, instead of money, made by the whole people, has been the cause of universal slavery, with all the curses of want, war, poverty, vice, crime and misery. We have had free trade, free speech, free press, free schools, free this and free that too long. It is childish rot. The very day that the people accepted the constitution that gave anybody power to put one cent of tax of any name or nature upon the people, that day the people became universally enslaved, and there never was any other slavery possible on earth. The very leaders of antislavery in 1860 to 1865 have acknowledged to me 15 years ago that there was fully a hundred times more slavery all over the country since than was ever known anywhere before the war.

Thomas Paine, in his "Rights of Man" and "Common Sense" showed the most consistent ideas about government of any man who has ever written on it. He said that when in countries that were called civilized we see old age going to the workhouse and youth to the gallows there must be something very wrong in our system of government. He placed the cause just where it belonged every time, and it is nonsense to try to better the conditions of the people anywhere until we make the government HUMAN, and no longer barbarous.

J. H. WOOD.

124 Twenty-third Street, Detroit, Mich.

In considering a reply to Mr. Wood's first question, "What do you mean by social and industrial slavery?" I am somewhat surprised at his asking such a question, while asserting in almost the same breath that there can be no such

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IT IS HISTORY.

The current morals of today were preceded by the current morals of other days. These were based and buttressed by the mentally slack-twisted opinion of the majority, just as conventional ethics are upheld and supported at date. Any and every advance that has been made in the past has been made over obstacles thrown in the way and despite the threatening cry of the conservative crowd, forever prating freedom. Always has it been that single stalwart souls have of themselves stepped out from the temple, or the shadow of the temple; as it were, and daringly voiced their idols; becoming, in the act, the pioneers of a larger liberty—"blazing" the way, so to speak, through the forest of conventional custom and error to a fuller civilization. Ostracism and isolation, at all times, has been their portion, but happily for us they were strong in their loneliness and steadfast in their labor for our betterment. When they fell by the way the truths they stood for lived after them, and each in time became a rallying point for a reform force. But, alas! crystallization of the idea took place, organization followed, a flourishing institution reared aloft—and truth failed! That is history all adown the line. Therefore, let us Anarchists look well to it that we resolutely keep our movement elastic and flexible in all directions—allowing everything but invasion!

C. H. CHEYSE.

A STEP IN ADVANCE.

It has been a longer time since my last communication to DISCONTENT than I anticipated when I was first called off. The fact is, I have had work to do at home, that required as much of my time and strength as I, with the weight of 66 years on my shoulders, have felt able to expend.

I was personally notified that "the boys—who are beginning to entertain notions that things are not all quite right—were about to call some kind of a meeting in the interest of social reform; and that they wished to extend to me, 'as a Philosophical Anarchist,' an invitation to take part. I met with them, and we organized as 'The Society for the Study of Social Economy.'"

These "advanced" thinkers, these "reformers," proposed the name "The Society for the Study of 'Political' Economy." I opposed this because, as I told them; the study of "political" economy is the study of how best to patch up this old rotten system so as to give a few more of "us" a share of the fleecings; while the study of "social" economy is for the purpose of learning how to do away with all unjust laws (political intrigue and human legislation) and to adopt a system of justice, fraternity and freedom. By the kind offices of the pastor—a young man interested "as far as he has got" in the movement—this

meeting was called to meet in the body of St. Paul's Universalist Church, in this city; subsequent meetings to be held in the same room at 8 o'clock every Sunday afternoon. There met with us professional men—doctors, lawyers, etc.—and we were having quite interesting meetings. The majority of attendants were simply reformers—in the case of the lawyers, they were political economists; mighty humbugs—persons seeking by some kind of maneuvering to better their individual interests.

At each meeting some person was chosen to present a paper, on some subject named, at the following meeting; the paper was allowed 20 minutes, and after that anyone was allowed five minutes to speak on the question presented. The general public was invited and the meetings were increasing in numbers and in interest. But, alas! some narrow-minded bigots, possessed of a soul so small that there would be room for it to rattle about inside the shell of a mustard seed, made such complaint as the pastor was compelled to submit to being driven out of the 7 by 9 church (so far as these meetings were concerned), as Jesus Christ was, 2,000 years ago. Now, this is the point! Such small-souled creatures are enjoying that good social conditions as they are fitted to enjoy—as they are capable of enjoying, poor fellows. Socialists, Anarchists, or what not, are shortsighted when they think to revolutionize society by the ballot or by the bullet and bring about a better state of affairs while such stupidity predominates in the minds of the people.

Well, we had to "take to the woods," and have held these meetings, since, in a hall—the Social Democratic headquarters—but there has not been as good an attendance. Now: Is this a step in advance? I am inclined to think it is. It has given me an opportunity to stand up before the people of Rutland and proclaim the principles of Anarchy, a privilege the press of the city has denied me. (I have said "the people of Rutland," but, really, this includes only the few who have the moral courage to face popular "prejudice"—sometimes called "opinion"—in the interest of justice to all mankind, as against the unjust selfish interest of party favorites.) There are a few Socialists here who are quite well studied in the general principles, and will be quite well-informed Anarchists when they have learned the futility of attempting to vote a better society, or a better government. I worked harmoniously with these persons and they were a great help to me. But, oh! the masses! Members of labor organizations made themselves conspicuous by their absence. And the "reformers" who met with us—and such of them as did not meet with us because of lack of moral courage to bear the stigma that attaches to the name of Socialist—what are they doing for the cause? Labor organizations and reformers are fenced in with iron bands of prejudice; they have built for themselves an imaginary heaven on earth which they propose, by force of ballot, or of the bullet, to impose upon society according to their will. Suppose we were to have revolution by force—what kind of social conditions will the hide-bound stupidity of today be able to give us?

This brings me to the article of A.

Allen Noe, in DISCONTENT, of February 27. In it he says:

"Why land our forefathers to the skies for the revolutionary step they took and hold up both hands in holy horror if one should mention the possibility of another revolution of blood and carnage?"

And, my dear comrade, what is the result of the revolutionary step our forefathers took—pray? Is not that result the very thing we are complaining of today; the very thing that oppresses us? Surely, they were not ready to establish a system of justice, of freedom! Are we fully prepared, while such ignorant stupidity as I have experienced, and spoken of above, remains predominant among the masses?"

You say:

"I don't like war. My soul revolts at the thought of bloodshed. . . . My soul also revolts at the thought of tens of thousands of innocent children starving to death in our cities every year," etc.

Surely, if all persons felt as you do, this condition of things would not, and could not, prevail. Again you say:

"Our civilization is on the wane. In fact, our situation, condition and environments are enough to cause barbarians to hide their faces and blush with shame."

Why don't our "civilization" blush with shame? Isn't it because the masses are too almighty stupid and lazy to be got to study the situation, that they do not see the cause of the evils they are burdened with as you see it, and do not feel as you feel, and, consequently, do not hide their faces and blush with shame?

Continuing you say:

"How much longer, pray tell me, are we going to endure this?" Comrade L. would have us wait for the evolution of our finer forces. Wait, while the money power is forging chains to bind us still tighter."

Why, certainly! If nothing but the forging of chains to bind us still tighter will bring people to a realizing sense of society's needs, we have got to wait. Society is as free, just, upright as it is capable of being; and if we were to have a "bloody revolution" under present development we would establish, after the revolution, substantially the same social conditions—for "we" know no better. Looked upon from a higher and better view than that obtained by the masses the scene would seem to justify bloody resistance; but the people must revolutionize themselves before a "bloody revolution" will be of any avail.

"Revolutions," you say, "are great educators. They develop men of a higher and grander type. (In what direction.) The preamble of the constitution says it was to form a more perfect union, insure domestic tranquility and promote the general welfare, etc. (Has the revolutionary step taken by our forefathers done this for us?) The declaration of independence says: 'When a government fails to accomplish this end they have a right to amend or overthrow it.' (And straightway you ask) Has not our government made a signal failure in this respect?"

Have not all governments "made a signal failure in this respect?" and is not a bloody revolution a system of government by the bullet? Individuals must revolutionize themselves before they can revolutionize government. When this is done government will come into disuse.

A. A. ORCUTT.

Rutland, Vt.

TO J. T. SMALL.

I will inform Comrade Small that Alfred Russell Wallace's anti-vaccination screed is not his only contribution to the movement in favor of ignorance. He is a Spiritualist; not a cautious, inductive one, like the member of the Society for Psychical Research, but a Spiritualist of the old-fashioned crazy type, who has written to explain by Spiritualism all the supernatural stories of the past, from the money St. Peter got out of the fish's mouth to the devil which vexed the girls of puritan Salem. I incline to think that about this place many of the readers of DISCONTENT will choose to follow C. L. James rather than Alfred Russell Wallace. And, N. B., I am not speaking of readers like S. D., who will call C. L. James or anyone else insane if he allows the possibility of things not dreamed of in their philosophy. I mean readers who know what C. L. James knows, and what Alfred Russell Wallace easily might know, viz., that almost all he invokes his spirits to explain can be disposed of without them in the three words "delusion, fraud and legend." To write about Spiritualism without knowing, or choosing not to know, this, is to write about what one does not understand. To write about what one does not understand is the especial industry of cranks, but it must be allowed that some eminent men besides Wallace have committed the same folly when buoyed up by the bubble reputation. Sir Isaac Newton interpreting prophecy, Goldsmith writing a history of the world, were as much out of their element as Alfred Russell Wallace writing on the occult sciences or on vaccination. Such examples teach the old lesson that a scientist, however brilliant, is authority only on his own subjects. Wallace's just fame rests on zoological and botanical geography; his popular celebrity, much less solidly, on his having suggested the theory of natural selection about the same time that Darwin gave it a scientific basis. Neither affords any security against his writing nonsense when he tackles what he either does not understand at all, or, in the spirit of prejudice, perversely misunderstands. Therefore, Comrade Small must swing something heavier than Wallace's name to prove that bears up the boys who mocked Elisha, that the pope appeared to John in Patmos, or that "vaccination has never been an instrument in saving people from having smallpox."

Another lesson is taught by the aberrations of Alfred Russell Wallace, geographer, Anarchist, Christian Spiritualist, and antivaccinator. It is that all phases of the movement in favor of ignorance, like the limbs of an octopus, obey a common head. I have been chary about mentioning Christian Scientists, osteopaths, vitapaths, natural bonosetters, Indian doctors, healing mediums, and Seventh Sons of Seventh Sons, because it seemed unjust to the hygienic quacks, who know a little about medical science, though not much. But such examples teach me that antivaccination and antivivisection are two rival brothers—you can never track one far but you run against the other escorting the Scarlet Lady. The inspiration of both is supernaturalism; and the organic form of supernaturalism is popery.

I wait for proof of Comrade Small's assertion that homeopaths generally

are against vaccination. My own knowledge of the subject is that Hahnemann, and his disciples generally, until quite a recent period, vaunted the success of vaccination as a signal, because undesignated, proof of their principle. Similibus similia curantur. And they certainly ought to say the same of the whole anti-toxin method. I believe the homœopathic principle to be a premature generalization; but it is only just to say that Hahnemann's view of reaction and secondary effect, founded on vaccination among other experiments, adumbrated the antitoxins.

C. L. JAMES.

GLEANINGS.

Someone asked me today "Are you going to church Sunday?" It being Easter. I answered, very readily, "certainly." I always endeavor to go to church on Easter Sunday; not because I am religious, or a hypocrite, but because of the music; and to hear good music and fine voices is a thing that will induce me to cross the "sacred" portals once in a while. I have often speculated as to what we would do in the ideal society, for there ought not to be any churches, and what will we do with all the glorias, etc., and other religious melodies, that are written. I suppose, though, the sentiments of some of our people will hover around the fire of sacred things, and we will find use for all these various songs. Some way, I enjoy a farce occasionally, and the church furnishes me an unusual amount of fun—all to myself; possibly I should be consistent to never indulge the weakness of it all, but I do.

C. L. James claims that we antivaccinationists are a crew in favor of ignorance. It astounds me that any movement against force is in favor of ignorance. Surely, to deny the right of the state to inoculate one with poison is merely defensive, and defense is not necessarily aggressive; and even though it is, is it a retrograde movement? I asked a radical man here to sign a petition opposing vaccination. But he would not do so, because, as he put it, "It is a good thing for the doctors." His wife is a doctor. Think of it, and he is opposed to all the conditions that are. What next? An Anarchist serving on a jury, another opposing our opposition to force, and another styling himself the "father of freeloze", and who scathed all of us here in Denver because we were so conservative, paying the state \$2.50 for a permit to live with a woman—buying a slave of his own. And yet the world moves, but how? I wonder what logical defense he has to offer for his degenerate move. Personally, I can't understand it; can you?

The legislature of this state passed a bill making divorces less expensive by doing away with a jury in the matter. This reduces the cost of getting a divorce about \$18. That's good—in its way. But the same lot of men passed a bill making murder punishable by hanging—after the death penalty had once been abolished. It's too bad to return to barbarism to cure the disease that our societary conditions made possible to thrive. Denver, Colo. BERT F. BRUKK.

"To be true to himself a man must be loyal to his own convictions of right."

CHAINS.

BY NELLIE M. JERAULD.

CHAPTER XXX—Continued.

Mayme had taken out a dress that Howard had admired, and which she had never cared to wear. They had some words over it once and she put it away. Today she put it on, dressed her hair as Howard liked it and went out on the lawn. She expected to find Blossom there, but no one was in sight, so she took one of the rockers, and picking up a book commenced to idly turn the leaves when she noticed a carriage coming up the road, but seeing it was not from the farm she paid no further attention to it. Soon she heard a step on the walk and glancing up saw Howard. She did not move, and she seemed dumb. Howard stood still a few moments with a loving, and yet anxious, look on his face, and then said:

"Mayme, are you glad to see me?"

Then he took a step forward. Mayme gave one eager look into his face and going swiftly to him she held up her lips for a kiss. Howard put his arms around her and pressed her to him. What a world of longing, of satisfaction, was expressed in the words "At last, little one, at last."

"Oh, Howard, do you love me?"

And the tension of weeks gave way, and the tears rolled down Mayme's cheeks.

"Love you, little wife. Ah, I cannot tell how much. I cannot tell how I have longed for you. I stayed away until I could stay no longer."

Then the past was gone over; each had something to tell the other, each blamed themselves, and Mayme said:

"Oh, Howard, I was afraid that you had ceased to love me, for you never said you wanted me to come to you, not in one letter."

"Ah, my love, I would not write it, I came to tell you. You have that pretty dress on, and your hair looks so pretty."

What a surprise it was for the family to see Howard, and though nothing was said all knew that Mayme and he had learned their lesson. When they went to retire that night Howard kissed Mayme goodnight at the door of her room, and though she looked at him shyly, and seemed loth to have him leave, he went to his room and closed the door. While he was preparing to retire there was a timid knock on the door between the two rooms, and when he opened it there stood Mayme on the threshold clad in a snowy nightdress, and she said shyly:

"Must I stay alone, dear?"

"My pet, do you want me?"

"I love you, Howard, and I want you."

When she was nestled in his arms she said:

"To think I had to ask you. You don't know how I felt when you went to your room. I felt that I had lost you again."

"It is your right to ask, for I will never intrude. I will never do anything that will in any way seem to be taking a liberty."

"Oh, Howard, my husband, how good you are, and how I love you."

It had been a long, hard lesson. Both had been wilful, headstrong and selfish,

and both had suffered, and though it was not always peace between them they learned to curb their tempers, and to bear and forbear, and when a son came Howard was proud and wonderfully happy, and when, three years later, a daughter came Mayme said:

"We must name her Jennie; and may she grow into the beautiful womanhood of Aunt Jennie."

"Amen. And may she be a blessing to all, as Aunt Jennie has always been," answered Howard.

All were surprised at the motherly traits that developed in Mayme, who found her greatest happiness in her home and children.

CHAPTER XXXI.

Fairview farm was worthy of its name. Year by year it had been improved and beautified until the name of it was heard far and near. All the members felt that they had done their best to make it what it was, and each one took a personal interest in the place. The family was happy and contented. Mary had suggested that they have a family gathering and that all should come home and spend as long a time as was pleasant, and the proposal met with unanimous approval. And Blossom said "let the day when we will meet together be grandma's next birthday; that will come the 24th of June, and that is the most beautiful month of the year." All agreed to this, and letters were written to Howard and Mayme and Carol and Sarah asking them to come and bring the children and to stay as long as they found it profitable and pleasant, but to be sure and be there by the 24th of June, as that was Aunt Marian's birthday.

Letters of acceptance were soon received, and then began the preparations.

"You may do anything you want to mother, but you must not work until you are tired out," so said Jennie.

"Many hands make light work," and as each one had a certain part to perform, and they alone were responsible for the performance of that work, and as all were ambitious to do their best, the work was well and thoroughly done.

On the 22nd of June Howard, Mayme and their son and daughter came. What a welcome they received, and with what delight the young people went from place to place, always finding something new to admire. On the 23d Carol and Sarah, with their two boys and two girls, arrived.

The 24th dawned clear and delightful. "A more perfect day could not have been ordered," said Rollin, as he drew back the curtain early that morning.

The large diningroom was none too large as the family gathered there for breakfast. Aunt Marian came in and none would have thought she was 70 years old. No, she was "70 years young." Tall, rather slender, brown eyes—bright as a girl's—silvery hair, dressed in soft coils and curly puffs, and with her white morning dress she was a dainty woman. She had always said that she would not give to the young all the dainty, pretty colors, and dress in sombre shades, and this morning her dress was as charming as anyone need want. Rollin had bought the goods, Jennie and Blossom had made the dress, and Blossom had made the lace with which it was trimmed. All expressed

kind and loving wishes for her continued health and happiness and then they sat down to breakfast. When the meal was finished Rollin said:

"Sam and I found two girls yesterday who will attend to the kitchen work today, leaving the Fairview family free to visit, so we will adjourn to the parlor."

Without further words Rollin and Jennie led the way, and when Aunt Marian came in Rollin took her arm and led her to a large chair saying:

"Mother, we wanted to join together in remembering this day, and so we all put our pennies together and bought this, which you see is a chair just now, but by pressing this spring the back slips down, then by pulling on this strap a head rest is raised and you have a bed; then you lift this side and you see a small table, which is quite convenient for a lamp if you wish to read, or for a breakfast if one chooses to breakfast in bed, and when it is a chair this same table is a book rest—and—Sam, I have forgotten the rest. You see Sam selected this, and has been coaching me for days. Sam, you will have to finish my speech."

So Sam showed the different uses of the wonderful chair. Then Aunt Marian thanked them and said:

"It surely fills a long-felt want."

"Oh, Aunt Marian, to think you would use slang," laughed Andrew Crawford, Jr.

After this the different individuals gave Aunt Marian their presents; some of them were costly and beautiful, and some simple and plain, but all alike were appreciated for the loving kindness that prompted the gifts.

Uncle Andrew had not given her anything, and she noted the omission. It seemed strange, and she felt hurt, but, of course, said nothing.

Just as the members of the family were about to scatter over the grounds Rollin said:

"All hands be here by 2 o'clock. We will have dinner at that hour, and then go to the Glen for the rest of the day."

Aunt Marian went to her room, and sat down by the window.

"How strange it is," she said to herself, "that Andrew should have forgotten me on this day when everyone else is remembering me. He is always so thoughtful. Well, I must not let that spoil my day; but what shall I wear tonight? I really had not thought about it before?"

Then going to her closet she opened the door to select her dress, and there, on the hook nearest the door, was a new silvery-gray dress. She looked at it in astonishment, and then took it down, and when she did so she heard the rustle of a paper, and looking in the pocket she found a letter from Uncle Andrew. Think you because she was 70, and he 75, that her heart beat less rapidly, or that her pulse did not thrill at the words of love written in that letter? Ah, I tell you that there is no age in hearts, and love is love, in all ages and all climes, among the young and the old.

(Concluded next week.)

Men are better than this theology. Their daily life gives it the lie. For men are wiser than they know. That which they hear in schools and pulpits without afterthought if said in conversation would probably be questioned.—Emerson.

REFORMS AND REFORMERS.

Continued from page 1.

thing, and then in the next that slavery is UNIVERSAL! He asserts that the constitution of the United States declares that CONGRESS (ONLY) shall have the power to coin, or make, money, and regulate its value, and asserts that "THIS MEANS LIBERTY!" Further on he declares that when the working people unite and compel congress to make ALL money, and pay its own expenses, government will soon become almost needless, and society will do its own business.

How Mr. Wood can reconcile compulsion with the spirit of liberty is beyond my comprehension. For compelling government to do thus and so is just what people have been trying to do ever since they were deluded into supporting government officials as their representatives, with the invariable experience of becoming more and more enslaved. We, as individuals, are trying to improve our conditions under government because we are in doubt whether any of us will live to see the day when the fools who believe in government will have the sense to see their folly.

Money and government are twin evils, and nothing but their abolition will abolish slavery. It is folly to harangue on plutocracy and "despotism" controlling the money supply and tax fund so long as we support government authority and give it power to control money and to levy taxes on the people. It is not the right or the wrong action that can make a government good or bad, but the fault is all in the government and, as Mr. Wood himself confesses, "there is no remedy prescribed today that has not been administered to innumerable patients before—no experiment in finance and political economy proposed that has not been repeatedly tried, with no result but individual disaster and national ruin." The only one which has not been tried, and which, if applied, would make all others needless, is the abolition of all governments by withdrawing our support and thereby making it impossible for organized plutocracy and despotism to exist. But, as Hugh Pentecost expresses it, "they interest themselves only in the schemes of amelioration which leave the system intact. They smart beneath the upas tree which drops its poison upon them, but they love the tree and apply poultices and lotions and will use anything but an axe to escape its deadly poison."

Social slavery, as I see it, is that condition of society which makes us victims of the legal persecutions and fanatical barbarism which assumes to regulate the so-called morals of society. We, as anti-slavery advocates, deny the right of any set of individuals to interfere with the private social relations of men and women who enter such relations voluntarily and by mutual consent and continue them from choice. But, since this article is already too long for the limited space of DISCONTENT, I shall defer replying to several other points which I desire to touch upon until the next or following issue.

J. A. GILLIE

361 1/2 Howard Street, San Francisco, Cal.

RECEIPTS.

Jorgensen \$1, Smith \$1.

ASSOCIATION NOTES.

Gardening is progressing finely.

Ray Herring, of Tacoma, is visiting John Adams.

Kate Cheyse visited our friends at Burley for a couple of days last week.

We have several champion chess players here. If you don't believe it just call around and play a game or two with some of us.

By letter news was received last week of the death of Mrs. Harriet Wells, aged 69 years, who died at Edgar, Neb., on March 29. She was the mother of Comrade J. E. Larkin.

Mary C. Parker is a proud woman these days, for she now has planted in her orchard some of the famous Logan raspberry-blackberry and some of the raspberry-strawberry. Lucky woman! But then we all live in hopes of eating some of the fruit with her.

The right place to inculcate culture and self development is at home. That is right where we begin it, for here at HOME we have recently inaugurated a Junior Literary Society, which, judging by the attendance at the last meeting, and the happy, eager faces, is greatly enjoyed by the children.

Whether it is the bright balmy days of spring that entice some of our old friends back to HOME, or thoughts of the many good times enjoyed here in the past, we know not, yet we are pleased to announce the arrival, last week, of J. W. Gaskine and Arthur Hicklin, both direct from California.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carls Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—22 men, 22 women and 36 children—girls over 15 years 5, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday, Friday and Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

BOOKS AND PAMPHLETS

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| | |
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| Irene or the Road to Freedom. | 1.00 |
| Sada Bailey Fowler. | |
| God and the State. By Michael Bakunin. | .05 |
| Moribund Society and Anarchy. By Jean Grave. | .25 |
| Anarchy. By Enrico Malatesta. Is It All a Dream. By Jas. F. Morton, Jr. | .10 |
| God and Government: The Siamese Twins of Superstition. | .05 |
| The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab. | .25 |
| Five Propaganda Leaflets on the Sex Question. | .10 |
| Personal Rights and Sexual Wrongs. What the Young Need to Know. E. C. Walker. | .10 |
| The Revival of Puritanism. E. C. Walker. | .10 |
| The Evolution of the Family. Jonathan Mayo Crane. | .05 |
| Love in Freedom. Moses Harman. | .05 |
| The Evolution of Modesty. Jonathan Mayo Crane. | .05 |
| The Regeneration of Society. Lillian Harman. | .05 |
| Motherhood in Freedom. Moses Harman. | .05 |
| Judgment. Wm. Platt. | .05 |
| The Coming Woman. Lillie D. White. | .05 |
| Plain Words on the Woman Question. Grant Allen. With remarks by E. C. Walker. | .05 |
| Variety vs. Monogamy. E. C. Walker. | .05 |

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1. General View of Home from Rocky Point and entrance to Bay.
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- Price, mounted, 25 cents; unmounted 15 cents. Order by number of DISCONTENT. As new views are taken they will be added to the list.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at HOME, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased.

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of _____ dollars, which entitles _____ to the use and occupancy for life of lot _____ block _____ as platted by the association, upon complying with the articles of agreement.

AGENTS FOR DISCONTENT.

San Francisco—L. Nylen, 26 Lewis st.
Honolulu—A. Klemencic; P. O. Box 800.

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